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## C O N T E N T S

THE LAW OF SACRIFICE AND MARTYRDOM.—ANARCHY AND THE SPIRIT OF VENGEANCE.—MISTAKES OF NEWSPAPERS AND DOCTORS.—  
KORESHAN SOLUTION OF THE FOURTH DIMENSION, - KORESH  
Fruits of Lawlessness and Rewards of Obedience, THE BERTHALDINE, MATRONA  
EDITORIAL PAGES.—Climax of American Progress.—Human Inequality.—The Cellular Cosmos.—Atomic Life and Relations.—Power of Spoken Words.—Faith and Reason.—Incomparable Koreschan Literature.—The Crowning Science, L. P. BORDEN  
QUESTIONS.—God's Consciousness and Personality, LUCIE PAGE BORDEN  
MISCELLANEOUS.—Seeking a Prison Paradise.—Development of the South.—A New Thought Fable.—Skilful Adulteration.—Lincoln on Labor and Capital.—News and Reviews

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## A GLANCE AT KORESHANITY.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**COSMOGONY.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**ALCHEMY.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**THEOLOGY.**—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**MESSIANIC LAW.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**REINCARNATION** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**THE SPIRITUAL WORLD.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

**HUMAN DESTINY.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**IMMORTALITY IN THE FLESH.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**CELIBACY.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**PSYCHOLOGY.**—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**THE BIBLE.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**COMMUNISM.**—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**KORESHAN SOCIALISM.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**CHURCH AND STATE.**—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Law of Sacrifice and Martyrdom.

National Crimes Expiated Through the Shedding of Blood; the Great Sacrifice of the Age; the Causes of the Martyrdom of Lincoln, Garfield, and McKinley.

ACCORDING TO THE JUDGMENT of the world, a great and good man has gone to his rest. The grave of the martyr contains the remains of the nation's idol. Deeply obscured in the mysteries of Providence, are the causes for the sacrifices made in atonement for national criminality, hard for the world to recognize. The martyrdom of the Christ was regarded, in his day, as but the reasonable execution of a disturber of the peace of the community in which he dwelt. The world was not conscious of the fact that in the death of a "malefactor" there were hidden the mystery of the pollution of the human race and the atonement for the sins of the world, in the sacrifice of the Son of God. If the history of the Christ be critically examined from the view-point of the common rational criticism, what do we find? The Lord taught doctrines that were in direct contradiction to the public opinion concerning religion, morals, and social life. In religion He made himself a God and the true object of worship, and therefore the proper target for the animosity and vengeance of the Jewish church. He said: "Ye do err, not knowing the Scriptures, nor the power of God. \* \* They which shall be accounted worthy to obtain that world [cosmos, order] and the resurrection from the dead, neither marry nor are given in marriage." When in his enthusiasm Peter declared to the Lord, "Behold, we have forsaken all and followed thee; what shall we have therefor?" The Lord answered: those of you who

have left father and mother and children and husbands and wives and brothers and sisters and houses and lands, for my name's sake and the gospel's, shall have all the corresponding things in the heavenly degree of these relationships. If you have not left all to follow me, then you are not worthy of me. "Leave everything and follow me," was the demand made by the Lord in his day. This was in direct opposition to the sentiment of the age regarding the obligations of love, as the world had interpreted it.

The public interest had provided for the merchants and money-changers in the courts of the temple. No one supposed he was desecrating the sanctity of the temple because he was adding to the convenience of the populace in providing exchanges and sacrifices for those devotees who came from abroad and procured their sacrifices at the hands of the merchants in the temple. The desecrators of the temple were not merely those who provided the means, but equally those who made the purchases and the sacrifices. When the Lord made his whip of small cords and entered the temple and drove out the money-changers, he furnished a lesson both to those who bought and sold—to the merchant and commoner alike. The temple had been made a house of merchandise and a den of thieves, by common consent and by authority. The laws of the municipality regulated the uses made of the temple for the purposes of merchandise.



Jesus was the violator of the common law and of the municipal statutes. He associated with questionable people. The Jews were expecting a king; He declared himself the good Shepherd, the promised Messiah. The church and the world hated and murdered Him. The few only, recognized the Savior of the world. Those whom He had offended on all the lines of his active opposition to customs and conventionalisms, were the first to instigate the movement which ended in the catastrophe of his career, but it was a cataclysm which was to end in the resurrection of the new genus of men. The people of that age and condition of pollution could not discriminate between the divine Communist and the common anarchist. He was taken for the typical anarchist because the money power of the age was in danger, and the money power said he must be destroyed. The moral and religious world saw only the criminal; but God saw the sins of the world, even the world that murdered him—the world to be saved by his grace. How little did the world of ordinary religious, moral, social, and commercial obligation comprehend the underlying principles of the Lord's crucifixion and sacrifice! A common man had suffered the penalty of the law. It was the event of a moment, as ephemeral as the morning dew. God saw the sacrifice of his "First Begotten;" he saw also the sins for which that offering was made.

Did God know the reason for the martyrdom of Lincoln, Garfield, and McKinley? A critical analysis of Lincoln's martyrdom will reveal some things which have been hidden from the scrutiny of the common people. The American people had enslaved a race. That law which had declared, "Thou shalt not covet thy neighbor's bullock and thy neighbor's ass," had been violated by a people who had declared all men free. The bullock is the symbol of liberty. The nation had prostituted its first principle of life, it had fallen short of its standard of religious, moral, and civil liberty; it had to be judged by its own standard of obligation. It had destroyed the liberty of a race through its covetousness. That there is no remission of sins without the shedding of blood, had its verification in the great sacrifices of the North and the South, equally, in that thousands of the best of the land were given for this great sin. The sacrifice culminated in the martyrdom of the great Lincoln, the innocent center of the consummation of the atonement. The people were executing vengeance, impelled by the hatred which was inherent and manifest with every breath. Lincoln would have said, "Father, forgive them, they know not what they do." The martyred Lincoln would have forgiven, and God does forgive and save to the uttermost.

The ass signifies the burden-bearer. The Afro-American slave was the burden-bearer of the white race, and he became the subject of the covetousness of those

who enslaved him. The North and the South were equally to blame, and both received the penalty of the crime. "Thou shalt not covet thy neighbor's ass," means that thou shalt not deprive thy neighbor of the results of his industry. It is not enough after robbing a race—for generations—of its industrial career, that it be given its liberty and told that it may now shirk for itself. God demands a restitution. The American people have not dealt justly with the black citizen of these United States. Does God demand more atonement for the sins of his people? Was Lincoln without malice in his heart? Then God took him for his sacrifice.

What of Garfield? It was the purpose of decree to hurl the great Republic upon its career of imperial destiny. Imperialism was in embryo; conservatism stood in the track of imperial progress, and Garfield was the innocent center of that obstruction. There must be a sacrifice for the blindness of the nation to the functional potency of the people that shall rule the world. It is in the destiny of the American nation to bring liberty to all people, and it shall be disciplined and purified by fire to the end of accomplishment and the fulfilment of its destiny.

In the midst of the agony of a people and the sympathy of the entire world, we enter upon the consideration of the third martyrdom—for the sins of a people. The nation is fully launched upon its new career. Nothing shall retard the progress of the new world-power which has arisen, yet unsanctified, to establish liberty, insure equity, to bring peace, and to restore humanity. God will discipline until the chosen nation shall have been purified for his service in the emancipation of the world. Prosperity shall not be only for the few; liberty, equity, peace, and prosperity belong to all the people, and God's will is not insured until this be accomplished.

Mr. McKinley said: "God's will be done." His death means more than the martyrdom of a President at the hand of an anarchist. It is the initiation of the world's climax. Jesus said: "Father, forgive them; they know not what they do." Mr. McKinley said: "Do not hurt him, men." In the magnanimity and grandeur of his character, and from the inmost depths of his soul he breathed his emotion of forgiveness. It is not so with the world. With it, it is vengeance for vengeance, blood for blood. The sacrifice is not complete, nor will it be, until the sacrifice shall culminate in God himself, in his humanity. This latter sacrifice and greater crime will be placed at the door of chaos.

The nation and the world mourn. Does the nation know for what it wears its weeds of mourning? The populace is full of anarchy. The anarchist hates the law; he works for its destruction. For one anarchist whose vengeance slew a man, there arose ten thousand anarchists who were only restrained from the execution



of vengeance through the officers of the law, and these, had they not been in authority under the discipline of Government, might have been found with the mob. How many tens of thousands are there today who, out of friendship for the martyred Hero, would defy the law were a leader of the mob to arise with a courage equal to the animosity of the populace? May God deliver us from the hour which shall deprive us of the protection

of the powers of Government, and the law and order which it insures.

If the martyrdom of the Hero who has led our army and navy through the double crisis of the war with the Spanish nation, and the world emotion of Chinese revolution and massacre and the imbroglio of the world, can soften the human heart and mollify its vengeance, then God's will will have been accomplished, and the sacrifice has its virtues. If not, there comes a sacrifice of still greater import.

## Anarchy and the Spirit of Vengeance.

The Seeds of Anarchy in the Soil of Animosity; Pernicious Exploitation Through the Daily Press; the Inevitable Result of Centuries of Oppression; Anarchy in Church and State.

THE LITERATURE of anarchy is written and published for the express purpose of being distributed throughout the world. Comparatively few people read it in the regular anarchistic publications. From spite and in the spirit of vengeance—a function of anarchy—the sensational daily press is selecting the salient announcements of the propaganda of anarchy, and exploiting them for public perusal and study. It is brought to the attention of millions of people who would not be reached but by its pernicious exploiting through the daily papers of the country. Whether it is worse for this propaganda to be displayed to few people by the circumscribed facilities and methods of anarchy, or through its enunciation by the far-reaching influence of the great universal and daily press of the world, is a question for the judicial mind to consider and settle.

All that anarchy requires for its propagation is the dissemination of its seed, because it is easier for weeds to grow in any field, than it is to cultivate the products of the garden. There is no better field in which to root the spirit of anarchy than that soil of animosity where is manifest the determination of men to violate and ignore the law, wheresoever and whensoever the mob is aggrieved, and is therefore active in the execution of its vengeance by lynching its victims. Anarchy is hydra-headed, and nowhere is it more pronounced than in some of the law courts of America. Every district attorney should seek to know the truth regarding a suspected man, rather than to forge the chain of circumstances which will convict an innocent one. If anywhere in the world there requires to be a revision of the laws of the land, that revision should be first in the application of jurisprudence in America.

"Vengeance is mine, and I will repay," saith the Lord. In the present situation, the populace is stirred to the core; it ought to be in grief, it is in revenge. Genuine grief from the soul of pure love, untainted with selfishness, is without revenge. The Lord pitied those who would destroy his life; may we not pity those who aim to institute reform in the exercise of hate and the execution

of its will? Anarchy is the legitimate result of hundreds of years of authoritative oppression. The anarchist, like the civilized Christian mob, has no discrimination; he cannot differentiate between the power of a good and a bad government.

It is not a Christian spirit that would seek to destroy all that is not republican in politics; but it looks today as if it would be dangerous for a man to express an opinion in opposition to the republican Administration, as from that point of view it would appear disrespectful to the memory of our martyred President. It has fallen to the lot of the republican party to enforce the circumstances which have proven popular in America. There is danger that the republican party will become too popular; and if, as the *New York Journal* suggests, voicing the sentiment of tens of thousands of the American people, "The President who begins the Nicaragua canal will have a monument so colossal that it will dwarf all his errors and make his name immortal," such a glory will redound to the glory of the republican Administration. Too much renown to one class of the present conditioned humanity would make it intolerable for the subordinate class. The safety of our present Government resides in such a universal division of sentiment as that no class, either in religion or politics, becomes too numerically superdominant. This is because anarchy is the crowning element in the human soul.

The Christian world everywhere teaches—outside of the Roman Catholic church—that the law of God cannot be kept by his people. The Christian world is taught that the ten commandments need not be kept, nor can they be; and that God will save men without the keeping of the law. This is in direct opposition to the teachings of the Bible, for in its final chapter the declaration is made: "Blessed are they that *DO* his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." The doctrine of the church, that the commandments need not be kept, is the rankest anarchy, for it is rebellion against the law of God and against his kingdom.



## Mistakes of Newspapers and Doctors.

THE CARTOONIST, through the *New York Journal* and *Chicago American*, has been instituting and conducting a long hunt for "Teddy." After a series of difficulties and disappointments, the hunters with their bloodthirsty hounds brought up before a kettle of soup in which the "Sozodont" teeth of what was supposed to be the "strenuous" "Teddy," appeared above the rim of the kettle. The last we saw of the hunters and their hounds, they were gloating in satisfaction at having found the object of their search so near home and in a kettle of soup. They thought he was on the shelf, and that the chef had put him in the soup dish. They were dead sure of this, but it turns out that the hunters made another mistake. It wasn't Teddy at all; it was merely one of Oppenheimer's nightmares. Oppenheimer was dreaming. Roosevelt was not in the soup, he was not on the shelf. The *Chicago American* has discovered where he is. The President of the United States has three and a half years of strenuous life before him, and as he is a mighty hunter, may it be before the Lord he will do the hunting, and the other fellow with the hounds may be in the hole. We bemoan the catastrophe which has made Mr. Roosevelt the incumbent of the White House, but rejoice that a man in whom the world has confidence takes the helm.

In the nation's catastrophe the people have learned

the lesson, that the opinions of the doctors and the prayers of the Christian world are not infallible. The prayer of the righteous man availeth much. How much did the prayers of the Christian world avail, including "his Holiness," the Pope of Rome? Not much. What, then, are we to conclude? To what extent the doctors are responsible for the statements of Mr. McKinley's recovery up to the day of his collapse, we have no means of ascertaining. We know, however, that there was not one indication of improvement from the time he was shot until his death—according to the bulletin reports regarding temperature, pulse, and respiration. We watched these indications as reported, and found them invariably indicative of a steady course to the dissolution which finally told of the extent of the disaster. Is it possible that on the 10th of the month, four days after the assassination, and from that time on until the collapse of the President, that they did not know that Mr. McKinley was doomed? They did not know of the wound in the pancreas, nor of the fracture of the kidney, but they did know of the temperature, pulse, and respiration. They knew, also, how to employ digitalis—the greatest heart depressor known, and how to employ the calomel. The digitalis, calomel, and salt injected into the blood, together with the prayers of saints ascending to heaven, did not avail. There must be something the matter somewhere.

## Koreshan Solution of the Fourth Dimension.

The Word Space and Its Meaning; Illimitability Inconceivable and Illogical; the Mathematics of Form Necessitates a Fourth Dimension; the Point of Terminal Transformation.

IT IS AN EASY matter to understand and apply the mind—in the common realization of length, breadth, and thickness—to the forms and modifications of matter as tangible and appreciable properties and realities. It is easy enough to observe the universal law of limitation as belonging to every shape assumed by matter, both in its natural and artificial modifications. It is impossible to observe any of the forms of matter as limited by the definite extremity of their outlines, and not appreciate the law or principle of limitation as being a property of dimension.

Space is from the Latin *spatium*, or Greek, *span*. According to Webster, it is "that which makes extended objects conceivable and possible;" "a quantity or portion of extension; an interval between any two or more objects." To say that space is illimitable would be to contradict every conception and definition of space. If the mind could conceive of such a property as illimitable extension, it would be compelled to apply to it a nomenclature from which the idea of space, both as

to quality and name, were expunged. The Greek word *span*, equivalent of space, means to reach to extremes; that is, to limitations.

Illimitability is inconceivable, and that which cannot be conceived has no existence. The three conceived properties of space or dimension as acknowledged by the mathematician, namely, length, breadth, and thickness, are necessary properties of form and therefore of space, and enter as three cardinal factors into the determination and purpose of knowledges.

In the estimate of the three essential and already universally recognized properties of dimension, we discover the first element of triangulation, and in the score of such triangulation, the primary element of trigonometry, its mensuration or definition. The determination of these three points of the qualitative triangle of matter, by that score or circle of consciousness circumscribing it, does not complete the mathematical problem of equation.

Mathematicians know very well that there must of



necessity exist a fourth dimension; and though some have gone so far as to conceive the possibility that the spiral may somehow enter as a factor into the property, they cannot yet apply it because they have not discovered the law of the spiral. Men have entertained the conception of centripetal and centrifugal energies as determined by attraction and repulsion; also the common law of rotation as the modification of these coördinate motions in conjunction. Just how these three motions combine to establish the fourth, that is, the gyral, they have not defined to us; yet the *gyre* is a fourth motion, and is as much a correlative of matter as the other three, and as it is the product of the combination of the three, it must complete their equation.

As motion cannot exist independent of matter, and as space can only apply to matter and is one of its properties, the fourth motion must apply to a fourth property of space in extension. The *gyre* is therefore the fourth limitation of dimension. The laws involved in the helix furnish the only possible clue to the solution of this final great and last factor to the problem of life. Insulated counter currents, resulting in the destruction of one kind of energy and its conversion to another kind, (terminal transformation,) supply us with that correspondential analogy with which the law can easily be determined. If the hypothesis of the correlation of the forces is an actual truth, then the limitation of an energy as a mode of motion must be defined by the destruction of that quality of motion in its terminal transformation to another kind. If "a mode of motion"

can be defined by its action upon matter, its quality determined by that which we call phenomena, the limit of that action as defined by its phenomena must terminate where, and only where, the specific quality of motion ceases to exist. This certainly must be one of its limitations.

As motion is a correlative of matter, and there must be as many correlates between motion (as activities) and matter, with which it acts, to manifest its phenomena, so matter must possess a corresponding termination; namely, a point or quality of terminal transformation. By this we mean property of convertibility from one kind of matter to another kind. We call this transmutation of matter, and the science which governs it, the science of alchemy. The energy of transmutation is *gyral* or helical energy. The general term by which it may be designated as applicable to every domain of procedure, is revulsory revolution. Helical energy is the energy of transformation, through insulation, and involves atomic dissipation or that subtle procedure of energy by which an atom of matter is whittled down by friction or agitation to its geometric point, a point beyond which it no longer exists as matter, but beyond which it becomes energy.

The quality of mind called materialistic cannot embrace this special confine or limit of matter, and cannot therefore comprehend the environment of the fourth dimension. When the mind reaches the comprehension of the confine of the fourth dimension, it ceases to be agnostic or materialistic. It comes into or is born into the science of spiritual phenomena.

## Fruits of Lawlessness and Rewards of Obedience.

The Imperialism of Divine Anarchy and Order in Contrast with Modern Anarchy and its Chaos; the Supremacy of the Gods and the Self-Government of the Perfect Man.

BERTHALDINE, MATRONA.

THE ELOQUENCE of his Excellency, President McKinley, terminated with these words, breathed into the ear of his beloved wife: "Let God's will, not ours, be done." There is one imperial Will in the universe to which all other wills must yield. It is inevitable that the anarchy of mortals be dominated by the science of the law, ere the anarchy of the Immortals can prevail. The Lord Jesus was an imperial, law-abiding Anarchist. He so fulfilled in himself the righteousness of all the laws of divine Being, that in the estimate of the Almighty, the Eloah within the holy Temple of his flesh, he was above all laws of mortal origin, and free in the liberty of a Son of God. The records of history furnish the story of just one Man with the moral right to be called an Anarchist in the divine sense of the term—one above the law. The Lord knew no sin; and because of his inherent power to lay down his life and take it again, he needed not the protection of the powers of constitutional government.

Until men are born Sons of God, in the image and likeness of God, there will be no legitimate anarchists—that is, men who can live righteously without a constitutional government to establish their relations and define their duties to their fellows.

Jesus taught his Disciples to pray: "Thy will be done in earth as it is in heaven." When He walked the earth, heaven in earth was manifest; the Son of man was in heaven—that is, exalted to the state or condition of Deity. He said: "Ye are from beneath; I am from above: ye are of this world; I am not of this world. \* \* I proceeded forth and came from God. \* \* Ye are of your father the devil, and the lusts of your father ye will do." But one Man has been born from above, in the image and likeness of God; all other men are born from beneath, and do evil works continually. Anarchistic or lawless individuals are a most dangerous and destructive variety of the devil's offspring, needing wholesome military discipline. Many of the most



dangerous anarchistic individuals do not call themselves anarchists; the Lord might class them externally with the "scribes, Pharisees, and hypocrites," who tithed mint, anise, and cummin, and forgot the weightier matters of the law.

The law is a schoolmaster to bring men to Christ—the apex of universal creation, in which God and humanity meet on a plane of equity, liberty, and happiness. There is just one way to reach this high plane of divine Anarchy—the divine lawfulness of Imperialism. "Good Master," said a wealthy young man of the Jews, "what good thing shall I do that I may have eternal life?" "If thou wilt enter into life, keep the commandments," said the Lord of life. The first commandment or covenant of promise indicates the nature of the divine government: "Thou shalt have no other Gods before me." Just one supreme Being is recognized; all other beings are emplaced dependent on his will. One being commands, by virtue of the supremacy of his governing qualifications, the self-surrender of every other being to do His will—to keep his commandments. This must be done in the power of a love that represents a man's whole might, mind, and strength.

The one supreme Being is represented by the sun; all other beings are represented in their own order by the moon, planets, and stars of various degrees of glory and distance from the sun. A great multitude is before the throne; and there is one on the throne whose right it is to be there as King of kings and Lord of lords. "Thy will, not ours, be done." The Lord Jesus, the express image of God's person, was the embodied will of God, as conceived by the Holy Ghost—the Spirit of Truth which gave him life. Whatever Jehovah inaugurated in earth must be fulfilled, or reach its harvest form, ere the inhabitants of the earth know aught of the heavenly state, of which he was the King and involved kingdom.

There is no remedy for misconceived, malformed, chaotic, and damnable anarchy, as there is no remedy for any other form of sin but that offered by Jehovah and demonstrated by him to be reliable—*obedience to law*. The captain of our salvation was made perfect through generations of suffering the consequences of disobedience to law; He learned obedience by suffering, and reached the state of conjunctive unity with Deity, in which he delighted to do and to be the divine Will. He was the ultimate and justifying production of all the operations of universal law.

Men seek science; they vivisect the bodies of chief rulers and paupers in their search and experimentation in darkness, if haply they may find it. They search the bowels of the earth, analyze the stars, measure the power of winds and waves; and derive but the dust of inexplicable facts, which they must heap up as mountains of appalling testimony to their ignorance. Men have no scientific comprehension of their origin and destiny, hence they grope in darkness and beat about the seas of life as ships without rudders. Genuine science is now to be had for the asking; but for this world to ask and to receive, means the downfall of all

scientists falsely so called, and of the institutions of their creation. It would mean the introduction of inquirers to an imperial bureau of information, a secret service of the Most High, which would detect every error of irrational or lawless judgment, and leave them no place of rest but the chair of divine electrocution for their self-destruction. It is a fearful thing for men, wise in their own conceits, for men unlawfully a law unto themselves, to fall into the hands of the only living and true God, the power of genuine science—the power of one who knows, and knows that he knows!

The prayer, "Thy will be done," uttered by the Apostles of the Lord Jesus—uttered by their descendants, and echoed when voiced by the dying Chief Magistrate of our nation, and by the millions of this nation and its sympathizers—*will be answered*, and the foundations of the new heavens and a new earth—a new church and state—will be laid in the righteousness of the law, and expressed in the constitution of the strongest government of God in earth, ever to be recorded in the annals of time and written in the eternal verities of cosmic construction. He will rule the nations with a rod of iron; he will dash the old kingdoms in pieces as a potter's vessel, that he may preserve the kingdom of the Gods.

The Theocratic kingdom is imperio-republico-regal in organic form. The ingathering of the fragments of the Bread of God, of which there are twelve basketsful, will furnish the raw material for a government divine with the majestic forms of law and order. *Divine law and order must and shall prevail*; otherwise there is liberty for none, but the license of destruction for all. Who knows the laws of God? Who can define justice? Can man ignorant of his origin and destiny, ignorant of the laws of his own being, of his own anatomical construction and of his environment, know law and define justice? May the Gods end the reign of such blasting ignorance in earth, and raise up among men one having wisdom and understanding—one having within him the mind that was in the personality of the Lord Jesus! All the signs indicate that the "last days" foretold by the great Hebrew prophets and Christian Apostles, are upon us. Evil men and seducers grow worse and worse; there are wars and rumors of wars that are the defamation and disgrace of nations. The strong oppress the weak with the power of organic unity to that end. The bond-slave of the wage system continually cries out for the equitable distribution of the products of industry; the worshipers of the golden calf have forgotten the Godhood of humanity and the humanity of the fulness of the Godhead.

The sign in the heavens indicates the end of this present evil world; and the Sign in the earth, standing in the sun, is reasoning of righteousness and coming judgment. It is time for all rulers of men to ask themselves if *they* represent the will of God concerning equity, as did Jehovah. If they do not, while naming the name of Christ, let them denounce themselves as false to their trust; for they claim to represent Christian nations, trusting in the God who was in the Lord



Jesus to reconcile the world unto himself by imparting to them his delight in the keeping of the commandments of the Lord to do them. "Thou shalt love thy neighbor as thyself," said the Heir of the universe, defining the neighbor in the eternal language of symbolism. A Christian nation should take its Christ as the plumb-line of national integrity; it should keep the laws of his being, to become as a nation a Grand Man like him. The multitudes, touched by the spirit of His soul which he poured out unto the death on the cross, sold all their possessions and laid the price at the feet of his appointed Apostolic rulers, who in turn appointed deacons to attend to the equitable distribution of the commonwealth, according to the needs of his people.

The American nation, now but nominally Christ-like, nominally a unity, and nominally a commonwealth, will be genuinely what it now but nominally represents, when born again of water and of fire into the realm of day by the illuminating power of the science of the laws of cosmic form and function. The electrifying Light is generated, as is all light, from a center of combustion; the focalization of combined energies will draw all men to the magnetic Center of its imperial power—every man in his own order, the Christ or Messiah being the firstfruit,

and afterward, they that are found to be his at his coming, to formulate in earth his Theocratic kingdom and universal empire.

The divine kingdom will have an aristocracy—the Sons of God, the Elohim of the order of Melchizedek. This order of the Gods forms a crown of rejoicing for their Head, the High Priest of their cycle. They represent the imperio-regal power, and they will rule and reign in the hearts of all men who will constitute their universal empire, recognizing the throne and altar of their origin and destiny. The coming order of kings and priests will be comprised of divine anarchists—above all man-made laws; and in innocence of all evil they will do the will of God. The visible anarchists of the last sad state of the man of sin are sin's dark reflections of the holy order of Melchizedek, to be born from above. The dark reflex is also manifest in the kingdoms and republics of this world—all conceived in sin and shapen in iniquity; they are the opposites of those regal republics that will prevail when the knowledge of the Lord, who is the fulfilment or product of man's obedience to the science of the law, shall cover the earth as the waters cover the sea, and the will of the Lord be done in the new earth as it is done in the heavens of his new creation.

## In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE UNITED STATES is indebted to the republican party for the instigation of measures which, under the ordaining influence of the great Origin of human destiny, conspire toward the climax of history. The impartial mind looks at party issues from the broadest philosophical view-point. While contending for the right of every freeborn American to denounce corruption wheresoever it is apparent,—and this is everywhere,—those who believe that events are hastening to the end most desired by all, recognize the inherent necessity for the predominance of certain phases of thought and action. This necessity exists quite apart from any consideration of the intrinsic quality of such measures *per se*. Without posing either as the defender or the apologist of the present Administration, one may say that a logical review of the immediate past shows immense progress in the direction of commercial and territorial expansion. This is in the divine order. It has been wisely said that a foolish consistency is the hobgoblin of little minds. The McKinley tariff was stringent. The President who has just died, recognized the necessity for tariff modifications greater than those already introduced, and he did not hesitate in his last speech to recommend what he once opposed. Free trade and reciprocity are principles of order that never change in their relations to the whole body of truth, but the laws of cyclic development ordain that nations and persons should pass through different stages of progress in advancing toward a final intellectual expansion sufficient to bring them into rapport with these

principles. Revolution and bloodshed are factors of preparation in consonance with the statement of Scripture, that God maketh the wrath of men to praise him. While using every wise precaution to prevent the recurrence of any species of violence, let no one lose heart in the face of a period of storm and stress that is but transitory. Had the democratic party come into power at the last election, its victory at that time would no doubt have delayed the trend of public sentiment toward expansion. While that party stands today, as it has always stood, for issues that demand attention, the voice of the people which the Romans called the voice of God, pronounced in favor of a policy destined to accelerate the course of events foretold for ages, in accordance with the principles of foreshortening. The Ship of State with God for her pilot, will never be wrecked on the shoals of error. But alas for those who are unwilling to take Him on board!

It was Socrates who said that so long as there was one suffering soul in the universe, the pain of that one would react upon society collectively and prevent the attainment of happiness by any member of the body. George Eliot, who is broadly humanitarian in her sentiments, takes the same ground. Upon this basis the final abolition of evil has been argued as the necessary initiation for the "millennium." The latter period, as scientifically defined, is already past, but evil is still rampant. The belief that it will be universally destroyed when the promised reign of righteousness begins in earth, takes its origin in the errone



ous idea of equality, which has no analogy in Nature. All her processes of growth and renewal are simultaneously operative. Look at the forest; one tree is decaying while another is just pushing its first leaves from the sod; and a third is now showing a harvest of perfect seeds, the multiplied product of the one from which the tree itself came in the order of evolution. The condition of the seed which is suffering the throes of dissolution, hidden in the dark ground, in no wise detracts from the perfection of the seed now hanging upon the living tree. The division of humanity into corresponding orders is sometimes overlooked. Each order has its alternate cycles of interior and exterior existence, like the seed; now it hangs on the Tree of Life, now it moulders in the soil. When the kingdom of heaven comes visibly in earth, the hells become more interior in the intensity of their activity. Today they are broadly manifest in their objective career.

The Cellular Cosmogony has many features to recommend it, some of which may be enumerated for the benefit of those who ask how anyone can be contented inside the earth. First of all, it is not a theory but a fact; it is true because it has been proved geometrically, and there are always rest and pleasure in knowing what is true. In the second place, it completes the chain of evidence by which science has postulated that all life develops *ab ovo*; thus it vindicates the continuity of Nature instead of upholding the exception which *disproves* the rule. It puts the universe upon a permanent footing, and shows beyond a doubt that the "end of the world" does not mean the destruction of a cosmos that constantly renews itself. It satisfies the intellect, because examination shows it to be in all points reasonable; it does not leave any dark corners full of mysteries to be cleared up in the future; there is plenty of light inside, with the central sun and its two reflections; there is plenty of room, too, so that nobody who requires large space for his activities need to feel cramped. It is a mistake to imagine that the Cellular concept detracts from the logical value of the universe, or that it really loses in grandeur by incorporating the idea of perfection; it is an integer. The Copernican hypothesis of infinity—an unfinished product—spreads out into chaos, for what can the idea of a world that is without limit, hence without form, be called if not chaos?

Is the atom a substance? Is the atom eternal? Has the atom life? These three questions are proposed for discussion by one of our exchanges. From the view-point of Koreshan Science, the first may be answered in the affirmative as implied in the definition of the term, an atom being the smallest possible reduction of matter. In reply to the second, it has been stated that a friction match is an incontrovertible proof that atoms may be destroyed and converted to energy. Has the atom life? Not in the sense of being self-conscious. Every atom in the human body shares in the life of the organism, and has its own degree of consciousness corresponding to its quality. Every atom in the mineral is impressed with the quality of the mineral. An immense amount of energy that might be as useful as the current of Niagara, now that it is employed for the generation of electricity, is fruitlessly spent in trying to prove

that matter is only spirit in another form. Koreshan Science knows whereof it speaks in saying stoutly that matter is utterly destroyed—burned up in order to produce spirit.

The power of the spoken word is one that fails to be realized. The multitude is engrossed with the motic forces represented by electricity and the various compounds of nitro-glycerin; no one comprehends that he is constantly wielding high explosives that are no less dynamic in quality. Education along this line, which will promote wise reflection and restrain impulsive and unguarded clamor, is the need of the hour. In every form of abuse it is by education, not by arbitrary fiat, that results are best attained. The tendency to foolish or hasty speech, like the appetite for liquor, has to be outgrown. The extended influence of a single thought forcibly uttered may be fraught with momentous consequences for good or ill. The subject of suggestion has very opportunely engaged public attention. Its value as an educational as well as a curative agent has not been overestimated. It is worth more than all the drugs in the pharmacopœia. A winged word strong with the motic force of love and truth may put to flight a host of evil.

The sacrifice of reason to faith is the stultification of human intelligence. It is claimed that the Founder of Christianity demanded such a denial of all the fundamentals of scientific thought. This is untrue. When it is said that the Christian age was the age of faith, it is understood that the faith which looked forward to the redemption of the body was founded in reason. The Disciples found a legitimate ground for their hopes in experience. The same absurdity which sprung from theology, extended into natural science. Pascal wrote that he thought it was better not to pry into the Copernican system—in other words, it was better to swallow it whole, and that is just what the world did with the great hypothesis. Reason was left out of the question so completely that everybody forgot to inquire how there could possibly be a universe having a center but no circumference; or how it could have form without limitation.

The intrinsic value of any literary work is in proportion to the quality of truth which it presents. For instance, a treatise upon electricity that discloses a new law capable of universal application, can hardly be compared with one that merely recapitulates what has already been done in the field of discovery and invention. Koreshan literature is promulgating a great scientific law—that of the transmutation of matter to energy and of energy to matter. It is hardly possible to realize all at once how important is the subject nor how wide are its bearings. From the simplest departments of common use to the supreme attainment of a higher stage of existence, its application extends.

The crowning science of the ages is the science of immortal life. The term physiological psychology, which is of comparatively recent origin, expresses a new conception of the relations between mind and matter. At the center of the brain is a small cone-shaped gland called the conarium. Upon the extirpation of this gland depends the



attainment of the new life. Immediately corresponding to the destruction of the central nucleus of the brain, is the substitution of an electro-magnetic zone of light for the astral nucleus of the physical cosmos.

The unsearchable riches of Christ comprehend all the treasures of wisdom and knowledge which the Scriptures declare were hidden in him. When the divine personality was dissolved and sown in the church, the truth was lost by its amalgamation with the errors of the natural man, just as the rich possibilities of reproduction in the seed are lost while it lies in the ground and decays. But the seed is multiplied in the harvest, and the truth bears fruit in a complete system that is both a vindication and a reconciliation of science and religion.

The orderly distribution of the products of industry would ensure comfort to the masses and dissipate the sphere of discontent whose outbreaks take the form of unreasoning violence directed against individuals. The spirit of love to the neighbor finds expression in voluntary offerings to supply his need. The most acceptable offering is to relieve him of all anxiety in regard to the future, by the establishment of those divine principles of righteousness which actuated the early church.

The concept of the humanity of Deity is the profoundest thought that the mind can grasp. It is the central idea of creation, and from it radiate all degrees of energy. There is power in a sense of rapport with the motic force of the universe; security in the overshadowing of the angel of His

presence; light in the beams of pure intellect; joy in the innocence of divine love, that is still warm and human in its pity for sin and sorrow.

May the requiem which has just sounded for the departed President be swiftly followed by a declaration of "peace on earth, good will to men." Would that he might be the last victim of error! Would that the old order, with all that it entails of human misery and degradation, might pass away in a night, giving place to the glorious kingdom of righteousness promised by our Lord Jesus Christ!

The Superintendent of Public Schools in Chicago has set a wise example in the address which reached a quarter of a million of prospective citizens. The object of this address was to show the children that it is folly to mistake license for liberty—that the latter must be gained in obedience to law, not by destroying law and order.

Before there can be a cosmopolitan language, all nations must be consolidated in the Word. The declaration of truth ultimates in the new life, whence originates the new Word as its complete expression.

He who works for the upliftment of humanity should direct his efforts toward the establishment of peace and order.

Wheresoever they may be, those who love the Truth have the dignity of a great cause to maintain.

Misdirected zeal only enlarges the boundaries of chaos.

## Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

### God's Consciousness and Personality.

EDITOR FLAMING SWORD.—In an article by KORESH in FLAMING SWORD of Aug. 9, headed, "Fall of the Church from Primitive Purity," there is reference made to the "personality" of God as distinct from his "identity, individuality, and consciousness," and that he exists independent of the former—the "persona." I wish to know how this statement consists with the statement that "God is in the generation of the righteous." If He is in *them*, do not *they* constitute the persona for the time, until He shall assume the "body which thou hast prepared me?" (2) Do you teach that God dies? If He dies, then do not those who are absorbed into Deity die? And if so, then how can that Scripture be fulfilled which saith: "Neither can they die any more"? (3) What are angels? In what bodies do they exist? Or do they not live in bodies? Are they capable of progression as men, and do they finally become Gods? (4) Where was the body of Jesus during the forty days after his resurrection?—S. F., Frostburg, Md.

(1) There is no discrepancy between the statement by KORESH: "God has identity, individuality, consciousness, and all the spiritual qualities of mind, but he has no personality except as he becomes personal in the Son," and the Scripture which declares that God is in the generation of the righteous, because the Son is the righteous man in whom God dwells. He becomes personal, first in the one Son and then in the many Sons—144,000 personal exemplifications of righteousness. They constitute the body of Deity. Toward the close of the same article, KORESH writes: "The personality was disseminated for the purpose of the resurrection of many personalities at the end of the dispensation." The present theological belief, that those who accept Christ by faith are already justified and constitute the righteous habitation of Deity, is unfounded.

(2) Comparison of the teachings of

Scripture establishes the truth that God dies, strange and paradoxical as it may seem to those who have been trained in the theological tenets of orthodoxy. Jesus was the Word; in explanation of his parable concerning the kingdom of heaven, he told his Disciples that the sower sowed the Word. In recalling this great lesson the Apostle exclaims: "Thou fool, that which thou sowest is not quickened except it die!" God has no other means of exalting humanity and reproducing himself; seed sowing and harvest operate on every plane, so God, as manifest in the personality of the Lord Jesus, precipitated himself into the race. But there was at the same time an ascension. The death of the seed is, in reality, a combustion incident upon its exposure in the ground. Light, heat, electricity, and magnetism of various qualities are generated. Those who are absorbed into Deity in the great conflagration at the end of



the Christian dispensation, both ascend and descend. They precipitate germs of reproduction destined to die in the race; at the same time they rise into conjunctive unity with the invisible Deity, thus constituting the order of Immortals.

(3) The Greek word angel means a messenger. It is written: "Behold I send my messenger before thy face, which shall prepare thy way before thee." Jesus quoted these words concerning John the Baptist, who was sent in the spirit and power of Elijah as the Sign of the Lord's coming. In every age there is one sent to make straight the paths of the Lord. The Messenger of the Covenant is the angel of conjunction sent at the end of the dispensation to prepare the church, dead in trespasses and sins, for the baptism; hence the angels are all ministering spirits sent forth to minister for them who shall be heirs of salvation. Those who received the Holy Spirit from Jesus are to inherit the earth—the new body—as joint heirs with Christ to an inheritance incorruptible and undefiled. The term angel is also used to designate the inhabitants of the subjective heavens. There are no spirits, angels, nor demons who have not existed as men in the natural world. The laws of involution and evolution, or of progression and retrogression, preside over all planes of existence. The origin and destiny of all are the same—conjunctive unity with God. There are no disembodied spirits floating through space. Those in subjective spheres are clothed upon with a body corresponding to their inherent quality. "There is a natural body and there is a spiritual body." The location of the spiritual world is inside, not outside, of humanity—in the brain of man.

(4) The body of the Lord was subject to the voluntary operations of his will. He was able to transmute every atom to spirit and rematerialize in the presence of his Disciples, the doors being closed. Peter, James, and John were the three receptacles prepared for the first outgoing of the Holy Spirit in its three degrees. During the interval succeeding His resurrection, when the Lord chose to pass into the subjective world, he naturally followed the line of greatest attraction. He was at that

time the unique representative of the Arch-natural order. In His theocrasis he passed in the ascending degree, from the immortal to the eternal stage of existence.

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### Seeking a Prison Paradise.

*The Peasants of Italy Prefer Prison Life to the Conditions of Prevailing Poverty.*

The following incident shows more vividly the condition of Italy than pages of statistics:

"The Prætor of Ugento has a pitiful story to tell about the eagerness with which destitute peasants look forward to a term of imprisonment. Three young women from Allisto were brought before him, charged with stealing olives on an estate belonging to the municipality. The pinched and starving features of the defendants, the eldest of whom was barely twenty-five; their ragged clothes, and their half-hopeful, half-despairing expression excited the sympathy and pity of the kind hearted magistrate, who, though unable to acquit them, sentenced them to the minimum penalty—viz., three days. Then a tragic scene took place. Bursting into tears, the prisoners flung themselves at the magistrate's feet, imploring him to give them the shelter of the prison for at least three months.

"With the touching ingenuousness of children, they told how the theft had been a preconcerted affair in order to escape the terrors which the winter (a particularly bitter one this year) held in store for them, and how they had even consulted a lawyer, who had planned the whole scheme, assuring them that, according to the penal code, they would be sentenced to three months at the very least. And now the poor girls saw their dream of prison-paradise—with its bed and blankets, and its daily soup, and bread and meat twice a week—a princely fare, vanishing like a mirage before them just as they thought themselves on the point of entering the blessed portals. They were ruthlessly thrust back into the world of honesty and squalor to slave and starve and suffer, and they made one last desperate stand against their fate.

"The poor magistrate actually had to sustain a judicial discussion with the would-be victims, who were led away sobbing in a broken-hearted manner, as if they saw stretching before them the long vista of weary winter days, with its attendant train of cold, hunger, and dishonor. For it would be useless to deny that the present famine exercises a most demoralizing influence upon the peasantry, favoring the revival of long-for-

gotten medieval rights and customs (I allude to the *jus primæ noctis*), which the petty lords of the land are nothing loath to exact from their serfs and tenants in return for pecuniary aid or loans in kind.

Irrigation, discouragement of vine-growing, development of corn-growing, suppression of usury, of red-tapeism, and emigration are the remedies which the writer suggests—"Famine and its Causes in Italy," in *Monthly Review*, reprinted in *American Monthly Review of Reviews*.

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### Development of the South.

*The Remarkable Growth and Prosperity of the Southern States Presage a Great Future.*

The prosperity of the Southern states is spoken of generally in the future tense, as if it were fast approaching but was not already here; as if the situation was one of promise and not of fulfilment. This is only partly true. In certain directions and in certain departments of industry, the prosperity of the South is a reality of the present, a thing accomplished. Take, for example, two such important and leading factors in the industrial world as the products of iron mines and cotton-mills. In a recent speech before a banker's association, Mr. Richard H. Edmonds, editor of the *Manufacturers' Record*, of Baltimore, made the statement that the iron production of the South now equals the iron output of the entire country so late as 1879. The same section now produces more coal than the entire bituminous product twenty years ago.

But perhaps the most notable and significant industrial gain of the Southern states has been in the cotton-mill industry. Before the Civil War, the South was only a producer of raw cotton; cotton manufacture was confined almost exclusively to the Northern states. But the South has long since ceased to be thus dependent; it now turns the products of its cotton-fields largely into its own mills, and thus keeps the profits at home which before went into other hands. In twenty years, the South has increased the number of its cotton spindles from 667,000 to nearly 5,500,000, and now runs nearly one third of all the spindles in operation in the United States.

And the gains along this particular line are increasing in geometrical ratio. It cannot be questioned that before many years the South will not only be the greatest cotton-producing, but the greatest cotton-manufacturing center in the world. It has all the facilities necessary to gain absolute and complete control of the cotton business, and it will reach that point of domination in a very brief period. The cotton trade naturally belongs to the South, and it ought to reap the benefits of that trade to the largest possible degree.—*Leslie's Weekly*.



### A New-Thought Fable.

The Ultimate Predicament of a Superstitious and Unstable Mental Wanderer.

\* \* She tasted all the various brands of mental science, theosophy, spiritualism, etc., and then took a plunge into christian science. At each stage of her progress she was sure that she had found the ter-ruth, but when she entered the Eddyite camp she was more certain than ever that she was up against the real thing. It reminded her of old times, for she again found something to be afraid of. She made the acquaintance of a new devil. It was called malicious magnetism. It was much worse than the old devil who had scared her in the old days. She learned that all was good and good was all; all was ter ruth and ter-ruth was all; all was love and love was all. And she also learned that all was malicious magnetism and malicious magnetism was all. She learned that all of the above things was all, whether said backward or forward.

Up to this time she had been given to talking about the superstitions of her old faith, and particularly about her emancipation from the devil idea. She spoke of the "gross superstitions" of those whom she had left behind, of their "material" planes, and much more off the same piece. She classed her old friends as believers in goblins, bugaboos, etc., and was proud that she had turned her back forever upon such childish imaginings. When she became an Eddyite, she still kept up this sort of talk, although she now included all of the non-Eddyite people in her list of blind disciples of error. She used an Eddy spoon, and took large doses of ter-ruth. She grasped the fact that Eddyism was all, and all was Eddyism, and that all that wasn't all was mortal mind.

But the malicious magnetism idea proved more attractive than the other parts of the ter-ruth, and the aching void left by the departure of the devil was at last filled. She began to have "beliefs" and "claims" of all sorts, and began to require the frequent services of healers to exorcise the evil thoughts sent by her enemies. The healers understood their business, and chased away the evil thoughts as fast as they were sent (at \$3.00 per chase), but her enemies kept on sending them in hot from the bat and, toward the end, her time (and that of several healers) was occupied in evil thought chasing.

After awhile, her "belief" of money departed, and with it that illusion of mortal mind denominated healers, and the woman was left alone, a prey to the

malicious magnetism. She stood it as long as she could, and then hearkened to the voice of a traveling Adventist, who restored to her the devil of her youth, and she was comforted. The old one filled the bill, and was much cheaper than the new one. Her belief in new thought is gone—and so is her "belief" of money.

Moral:—Never swap devils while crossing a stream.—*Suggestion*, Chicago, Ill.

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### Skilful Adulteration.

Flowers Imitated and Sold as Genuine; Ingenuity of the Spirit of Fraud.

Many persons have been rudely shocked to find that a flower for which perhaps they gave a considerable sum and which they took to be genuine, proved subsequently to be artificial in every particular. Within our own experience, not long ago the attention of a gentleman sitting at dinner was drawn to the fact that his shirt front and coat were gradually being covered with streaks of a brilliant red color. He was wearing a bright carnation in his buttonhole which at quite a short distance, as it appeared subsequently, deceived perfectly. Even the perfume was admired. The "flower" had just been watered to freshen it, and it was then seen that on the water drops detaching themselves they were of a brilliant red color, while the "carnation" gradually assumed a faint, variegated appearance owing to some of the coloring matter being washed out. General incredulity was expressed that, at first sight, the flower could be anything but real. A laboratory examination, however, soon brought the whole truth to light, and the results are remarkable and certainly a credit to the ingenuity of the designer.

There was not the vestige of a carnation about it. The "flower" consisted of slices of turnip neatly cut and dyed with acid magenta; the stems and leaves were of twisted cloth dyed a dark green with chromium; the bloom was a very fine starch powder delicately dusted over the stems and leaves; and the support to the whole fabric was a concealed iron wire. A synthetic amber colored oil known as "oeillet" completed the deception in giving a perfume wonderfully imitative of the genuine carnation. Altogether we can hardly conceive of a cleverer deceit, and it is satisfactory to be able to add that so far as our observations went it is free from positive harm except to wearing apparel. On carefully searching the various materials for irritating substance and poisonous metals, we could not obtain the slightest evidence that such were present. It is clearly possible, how-

ever, that the colors used for artificial flowers may contain substances injurious to health—such as, for example, arsenic. *London Lancet*.

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### Lincoln on Labor and Capital.

The following is an extract from Abraham Lincoln's annual message, read December 3, 1861. Read it and when you have comprehended its full meaning, read it to your neighbor:

"Monarchy itself is sometimes hinted at as a refuge from the power of the people. In my present position I could scarcely be justified were I to omit raising a warning voice against this approach of returning despotism.

"It is not needed nor fitting here that a general argument should be made in favor of popular institutions; but there is one point, with its connections not so hackneyed as most others, to which I ask brief attention. It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else owning capital, somehow by the use of it, induces him to labor.

"Labor is prior to and independent to capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. No men living are more worthy to be trusted than those who toiled upward from poverty; none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them till all of liberty shall be lost."

\* \* \*

### Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

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WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.



### A Race to the North Pole.

After the disastrous failure of some attempts a few years since to reach the North Pole, it was predicted that efforts to penetrate the polar mystery would be abandoned. So far from this prediction being realized, there are now more expeditions than ever in the Arctic, on the way there or preparing to start, each having the Pole for its real objective, although not all are avowedly bound for that point.

Seven nations are competing for the chilling honor of "highest north." Peary represents the United States, and there is a bare possibility that he has already won the prize, though whether he will return to prove his claim is uncertain. Evelyn B. Baldwin also represents the United States, and has set out with a firm purpose to push on to the Pole. Admiral Marakoff is also on his way with the formidable ice breaking steamer Ermak, which flies the Russian flag. The German Capt. Banendahl is somewhere near Spitzbergen, and the Swedish explorer, Otto Sverdrup, is in Ellsmere land, both of these experienced Arctic explorers being ready to avail themselves of any favorable opportunity to make a dash to the Pole. The other aspirants for polar honors are Capt. J. E. Bernier, of England, Dr. Frithjof Nansen, of Norway, and the Duke of Abruzzi, of Italy.

Possibly one or the other of these may solve the mystery of the Pole. It may be that the failure of some of them to return may add more mysteries to those which darken the pages of Arctic exploration.—Cleveland Plain Dealer.

\* \* \*

## The World's News.

Sept. 18.—Funeral train bearing casket of the late President arrives at Canton, Ohio; body lies in state at Court House.—Anarchist preacher tarred and feathered in Indiana.—Chicago proposes memorial arch for martyred President.—American and Japanese troops evacuate Peking.—President Loubet and party await the Czar at Dunkirk.—Messages of grief and sympathy for America from foreign nations.—Sept. 19.—Last rites at Canton, Ohio; nation bids farewell to its beloved Chief.—Great memorial parade in Chicago.—Strong military escort guards the Czar on his journey from Dunkirk to Compiègne, France.—Tin plate workers continue the strike.—6 passengers killed in R. R. collision at Avon, Mass.—German clergy say "christian science" must go; "christian scientists" deny report that Kaiser is interested in their doctrines.—Sept. 20.—By order of King Edward, Westminster Abbey is opened for a special service in honor of American President.—Steamer Hudson and crew of 24 lost off Lake Superior.—Cardinal Gibbons eulogizes President McKinley.—Amalgamated Association of steel workers has lost 5,000 men since the strike.—McGill University, Montreal, confers degree of LL.D. upon Duke of York.—The fastest vessel in the world, the British torpedo

boat destroyer Cobra, sinks with 65 persons.—Sept. 21.—Schley court of inquiry resumed.—Woman's building at state fair grounds in Springfield, Ill., burned.—Duke of Cornwall and party arrive at Ottawa, Canada.—Paris waits in vain for Czar who remains at Compiègne.—Tin plate workers of Pittsburg will continue strike, and desire to form new national organization.—Sept. 22.—Teachers' Federation of Chicago votes to appeal in behalf of equitable taxation.—Judges Lewis and Titus assigned as counsel for Czolgosz, whose trial begins before Supreme Court in Buffalo.—English disturbed by recent Boer advances.—Alliance of France and Russia publicly proclaimed after great military parade at Bethany, France.—Dartmouth College honors Webster.—Yerkes intends to charge uniform fare on London underground R. R. system.—Sept. 23.—Great memorial mass meeting in Chicago; Senator Dolliver of Iowa arraigns anarchy.—Experts declare Czolgosz not insane.—Movement on foot in Chicago to force street railway companies to reduce fares to "strap passengers."—Chemical analysis finds no poison on bullets fired by Czolgosz.—General Frederick Funston undergoes successful operation for appendicitis at Manila.—Czar declares against Turkish horrors in Armenia.—General Kitchener reports losses from attack upon party of scouts surprised by Boers.—London stock market depressed; New York exchange firm.—Sept. 24.—Release of Chicago anarchists arrested on suspicion of complicity with Czolgosz.—23 persons hurled 300 feet on runaway freight train in Colorado.—Cape Colony revolts from Orange River to the sea.—New York immigration inspectors vigilant against anarchists.

\* \* \*

### The Flaming Sword's Exchanges.

Our Dumb Animals.—Devoted to the inculcation of kindly sentiments toward the brute creation. Its influence upon children is excellent. Published monthly by the Massachusetts Society for the Prevention of Cruelty to Animals. 50 cents a copy.

The Conservator.—Religious tendencies and literary matters are discussed in the August number. The editor is a follower of Whitman, and writes poetry in the same vein. The Conservator, Philadelphia. 10 cents a copy. \$1.00 a year.

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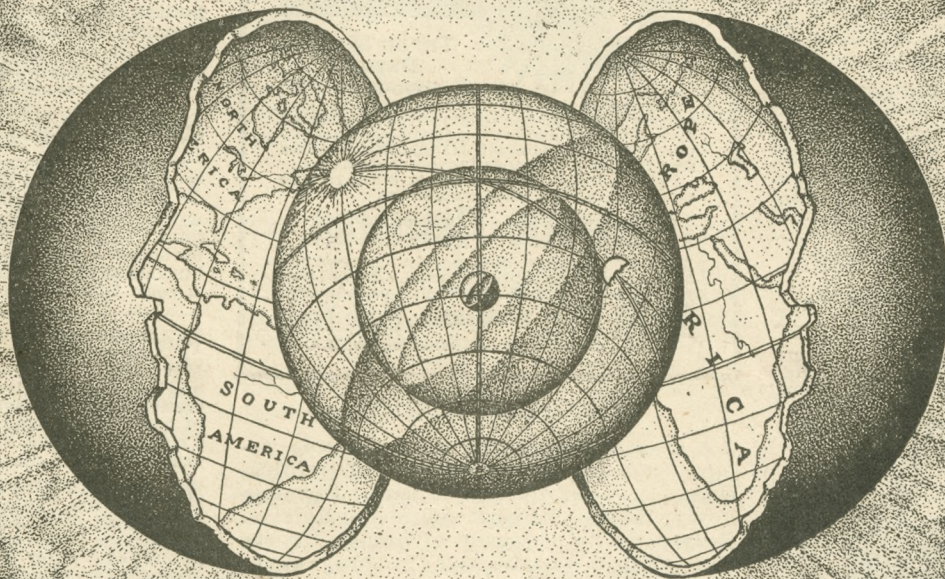
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